

Zion's Herald and Wesleyan Journal.

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NO. 1.

OUR PAPER.

BY MRS. C. M. EDWARDS.

BRO. HAVEN.—Recently searching in an obscure nook for some relic of by-gone days, I came upon an old copy of the Herald, and as I glance at its number and date, I see it is the third number of the first volume. Unfolding its time-stained and dusty pages, a host of associations crowd on my memory and burden my heart.

It was that very obituary of a dear friend in my own native city over which I wept such bitter tears. It was that tale of the Arctic loves that I was reading when the nursing at my house, jealous, perhaps, of my engrossed attention, grasped at the paper, and severed a portion for his own amusement, while his dancing feet and baby cry showed how much he rejoiced in its spoils.

Like the child, the Herald was then in its infancy, humble, modest and unpretending, and yet bearing the features of its maturity. The babe has grown to manhood, and those tiny, dancing feet have for years of maternal arms; but for that, and deeper because of that, the good Herald has made its cheery, weekly visits, heralding happy hours here, and ever pointing to that first rest in the land of the weary. I look with pride and pleasure upon old paper and the new, and rejoice that its only change has been improvement, development and maturity. Time and circumstance have wrought these, even as time and circumstance will do greater things for it. I am glad that its goings are so well established, and that so many thousands hail joy with its weekly comings. I doubt not each of your subscribers with me warmly commended its improved appearance at the beginning of the year. Its cheerful face and new dress well befit an honored guest among the honorable families it visits. The Herald is neat and tasteful enough to adorn the centre-table in the finest drawing-room, while at the same time it is sufficiently plain and unostentatious for the rustic cabin. Its type is the best adapted to failing vision, or a dim light, of any of the periodicals of the day, while the texture of the paper is such that it will bear any amount of proper handling without injury. I do not say these things at random, for having been for many years a subscriber to various periodicals, I have had an extensive knowledge of them, and know that the Herald is the least liable to tax old and become dim of any paper I am acquainted with.

Such is our Herald in durability and appearance, ever keeping pace with the improvements of the age, and exhibiting a just regard for its style and fashions.

What our paper is in outward appearance, it is also in character. Where, among the publications of the land, can we find a periodical more replete with interest than the Herald and Journal? Where a greater variety of genius than there exhibited in history, travels, biography, narrative, epistles and poetry, each in its own order forming a high-toned literature, healthful to the intellect, and morals? Where are the religion of the Redeemer of mankind neither inculcated and defended than in the Herald?

What a diversified choice of which of which is an organ more lucidly explained, and the reasons of our cause, given in the clearest manner? What a comes a more truthful journal of important events, both in church and state, than to us? Not only does it give record of general interest, but, though it has faithfully pointed to that which events have taken place, it has also given a clear and distinct account of the trials, tribulations, and sufferings of our people, both in the ministry and laity, that has been equal to that of any other paper.

The dark cloud in our political heavens was dispersed when not longer than a man's hand, and foretold through our organ when as yet occasion was only reading the church, preparatory to playing a bolder game. And now that the storm has burst upon us, as might be expected from its character, our old friend, the Herald and Journal, holds on the even tenor of its way. To steps to retrace, no new position to assume, no late cleaning of our garments from guilty compromise with our national sin. It has ever defended the rights of the oppressed and down-trodden, and patiently borne the wrongs of its enemies. It has seen the sword coming, and gave warning, that the people might prepare for battle. And now, while an ample department is given to the cause of patriotism, it carries forward its own great work with unabated interest.

I think I have never appreciated the Herald more than at the present. It is like a cool resting-place after the heat and fatigue of battle. It is like sweet music after the crash and din of war, like pure cold water to garments rolled in blood. And though it brings to us each week the names of friends, and those we have lost, it is a comfort to us, and we feel that our ranks are thinning, both in the ministry and laity, it brings to us an earnest of that victory that godly men are achieving, fighting for a holy cause.

We can but hope that our friends will use the prosperity of maintaining so valuable a paper, and one that is doing so much for us as a church. Let each subscriber take it upon himself to influence some other one to take the Herald; and do not be disengaged at the many excuses offered as reasons why it is not taken, excuses that are often strong arguments in favor of a religious periodical. I have often marveled to see Methodist families with children growing to manhood around them, so ignorant of the doctrines, usages, wealth and influence of the Methodist Episcopal Church. You would find on their table the Tribune, perchance, (at least I hope so,) to mould their political character, and an agricultural paper to teach boys to farm, and some namely parson monthly, in pink covering, to instruct the girls how to make fools of themselves in modern style, but not a dollar could be spared for the Herald.

What wonder that these young people are led away from their superstitions, and are induced to give of their substance to sustain others, and all for the want of a word in season on the subject! There are many persons who from their extensive business habits are no judge of the different publications, and have no choice in them. They are desirous of giving to their families a weekly paper or two, and thus take what is recommended. I have a case in illustration: An inkeeper who found himself in failing health, and confined to his room with time hanging heavily on his hands. There was little to amuse an invalid or quiet a restless spirit in the weekly paper he was in the habit of taking, and so another was ordered. Before it came, however, my minister called with the Herald in his pocket, just protruding from its entrance. The sick man begged to look at it, and it was given him. So much was he interested that he wondered he had not before seen the paper, and regretted that orders had gone forth for another periodical of which he was not to take it next year, "said he; but, poor man, there are no more years for him. He has passed away, but the other invalids to whom whose own valuable paper might prove a favor in life unto life, and other sick rooms that might be cheered by its presence.

There are scores of business men, wise in all that pertains to worldly wisdom, but unlearned in the first rudiments of that which comes from above, to whom the Herald might be the harbinger of great good if brought before them.

We should sustain our paper, because on us it depends for its support. Other churches have their periodicals dependent on the patronage of its members. The world in its vast literary productions will help its own, therefore it remains to us to stand by the Association that is doing so much for the church.

Above all, time flies; our opportunity for doing good are rapidly passing away. The little we do must be done speedily. We may not bequeath wealth to

our successors, but with individual exertion we can give to future generations our dear old Herald and Journal, fresh and youthful in appearance, as it comes to us.

"COVETOUSNESS, WHICH IS IDOLATRY."

BY HON. G. P. DOBROWAY.

It is certain that men cannot eat gold, nor can they secure with it any covenants from death. If we hardly spent it will lead to selfishness, and hoarded up, will be gotten in vain. Some writer strikingly remarks: "Thus the ass carried wood and sweet herbs to the bath, but was never washed or perfumed himself; he heaped up sweets for others, while himself was filthy with smoke and ashes." The Bible says, "Man walketh in a vain shadow, and disquieteth himself in vain; he heaped up riches, and cannot tell who shall gather them."

The effects of covetousness on those whose history is found in the Bible is very plain and full of instruction, and it applies as much to the poor as the rich, for the labour may be and often is more covetous than the man who works more by his head. It is true that Dives perished and Lazarus was saved; but he was rich, while the latter was saved, not because he was faithless, while the latter was saved; not on account of his poverty, but because he was faithful. Gehazi, living in a Prophet's house, and engaged in a Prophet's service, was not above temptation.

He kept the Herald and Journal, and made a grave image, he fell down and worshipped it. Covetousness tempted him to lie, when this sin became the servant of covetousness, and then the *leprosy* of Lazarus was made to cleave to Gehazi, and he went out from the presence of the prophet, a leper white as snow.

The idolatry of Naaman's wealth led him to forget the God of truth, of knowledge, and of power. We have the example of Saul and Sodom, and of Hyrcanus and Alexander, who "made shipreck of faith." We are told by the case of Gehazi, living in a Prophet's house, and engaged in a Prophet's service, was not above temptation.

Deeply impressed with the value and excellency of God's word, and meditating in it by day and by night, it will become a light to our feet and a lamp to our path, and its precepts will purify our thoughts and actions from selfish covetousness. This will make us faithful, and in our daily trials—our consciences tender, our life pure; and amidst the many woes of the world, we shall never lose the good ambition of being the faithful servants of the Lord Jesus Christ.

The Clove, Dec. 1861.

FINAL PERSEVERANCE.

BY REV. SAMUEL BEEDLE.

The Final Perseverance of the Saints is a doctrine in controversy between Calvinists and Arminians. It stands intimately related to the personal unconditional election of some to eternal life, and the consequent reprobation of others to eternal death, and other doctrines peculiar to the Calvinistic creed.

One of the arguments employed by Calvinists in proof that a true Christian will finally persevere, and that a regenerate person cannot finally pass away, is that the nature of the soul of man is such that it will, in the end, be saved, if he becomes a castaway.

He is a living sermon on the text, "But if holy angels and holy Adam fell from a higher degree of holiness, so may regenerate men fall from holiness of a lower degree. It is not certain that Adam fell finally and forever, but he might have so fallen as well as the angels that fell, had no Saviour been provided, or had he not voluntarily accepted salvation offered through him, for he was so deeply fallen that his fall corrupted all his race, and rendered them liable to perish eternally. But we have the cases of some persons in scripture who fell, and we are warned by the angels and of Adam, that we are in danger of falling. We have the example of Saul and Sodom, and of Hyrcanus and Alexander, who "made shipreck of faith."

We are told by the case of Gehazi, living in a Prophet's house, and engaged in a Prophet's service, was not above temptation.

Nothing has had a greater tendency to embarras and perplex theological discussions than a misinterpretation of terms, or a misconception of the point at issue. Does the nature of regeneration admit the final falling away of the regenerate? In answering this question there are two things to be considered; first, what the nature of regeneration is, and secondly, whether its nature will admit the final falling away of the regenerate.

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The term regeneration is defined by Webster thus: "reproduction, the act of producing anew; in theology, new life given by the grace of God."

It may be more fully in its theological use thus: Regeneration is the reproduction of spiritual life in the soul of man by the gracious operation and supernatural agency of the Holy Ghost, whereby its natural enemy is removed, and holy affections are brought into play.

Balaam is another striking example among the idolaters of God. Gifted with the sight of prophecy, the love of money tempted him to find some excuse for cursing the people of the Lord. Balaam sent messengers to offer him a bribe, if he would only curse the Israelites. At first he said no; he had to have a bribe, and then he said yes.

The promised wicked rewards were refused, and the prince of evil again tempted him to curse the Israelites.

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